

# Oxford Democrat.

No. 36, Volume 7, New Series.

Paris, Maine, Tuesday, January 11, 1848.

Old Series, No. 46, Volume 10.

## OXFORD DEMOCRAT,

PUBLISHED EVERY TUESDAY, BY  
G. W. ELLIS,  
EDITOR AND PROPRIETOR.

TERMS—ONE DOLLAR AND FIFTY CENTS,  
IN ADVANCE.  
Advertisements inserted on reasonable terms—  
the Proprietor not being accountable for any error  
beyond the amount charged for the advertisement.  
A reasonable deduction will be made for payment in  
advance.

Book and Job Printing  
PROMPTLY AND NEATLY EXECUTED.

THE STORY TELLER.  
[From the Philadelphia Saturday Courier.]  
REMINISCENCES OF AN OLD PHYS-  
ICIAN, OUT OF PRACTICE.

BY P. S. RUTER.

## MARY LONDON.

OLD MAIDS.—THE HEROINE, ETC.

I have always had a partiality for old maids. Why they, as a class, are so uniformly and so much misrepresented, I never could understand. They are generally accomplished, always neat, and you never saw one not possessed of judgment, information and experience. Their excellencies are still their own, while their defects are of their position, which being unnatural, is calculated to foster and develop faults rather than virtues. During a life of some observation, I have seen but two or three old maids that I did not think better fitted to become wives and better qualified to make good wives than one-half the married women I have known.

With them, the great struggle of good and evil that must, at some period of life, take place in the bosoms of us all, the great contest between what James calls "the tenants of the heart," so trying and terrible, yet so indispensable to that attainment of mental and moral discipline which is the great object of existence here; with them, all this takes place alone. The repentance for error encouraged, the resolution of improvement unstinted, the triumph of self-conquest unshared by the sweet voice of human sympathy, by aught or any save conscience and God.

That the result leaves them generally or even frequently more than ordinarily ill-dowered, faithful, incapable of or unfit for the amenities of domestic life, is entirely denied. And if, once in a while, there be produced the slightest discernible dash of sourness in the disposition, or a barely perceptible aroma of acidity in the temper, it is only just enough to make of life's often insipid cup, good palatable lemonade.

Nor am I so unsatisfied in my admiration of the class, as I may be singular in the expression of that admiration. I wonder to how many of the libellers of old maids it has occurred to notice that Sir Walter Scott, confessedly the best delineator of woman that has written in English, has made his three most admired and most admirable female characters, viz: Flora Macivor, Minnie Troil, and Rebecca of the Jewry, live and die in the "untrammelled free condition" of single blessedness. My penchant for old maids arises not so much from peculiarity as from principle. I wish the class were a more numerous one, or rather, I wish, for the happiness of all concerned, that our married women would or had put off the assumption of duties, for which so many of them are totally unfit, till an old maidly period of life.

These remarks of mine may be to little purpose, and in truth I scarcely expect by a few sentences or sentiments, however just, to reason either mankind or womanhood out of a prejudice so old, so unjust, and therefore (the strength of a prejudice always being in direct ratio to its injustice), so established. But I should have neither doubt of success nor fear of failure, could I only present to the eyes of my readers, as an argument in behalf of old maids, Mary London, as she was at twenty-four. I must introduce her at a much earlier period of her life, since the present sketch commences when she was but seventeen; and even at that early age, when her person could possess little of the rich and rounded completeness that the development of riper womanhood gave it, her beauty was of a most rare and striking character. Her person, as well as her mind, resembled in some points that of her younger sister, Louisa. There was much of the attractive and amiable gentleness of manner and of heart so charming in her younger sister; but with more majesty of figure she had also more dignity of person and more steadiness and even sternness of judgment.

Her temperament puzzled you, for while the rather light hair and clear dazzling complexion marked the lymphatic; the color of her eyes, lashes and brows, darker than the hair, (a very unusual contrast, and found in no other person that I have seen or heard of, says Gen. Alexander Hamilton,) rather betokened the bilious or sanguine. Her forehead was large and prominent at the corners, giving large causality; but the peculiar and striking feature that attracted both observation and admiration, almost precluding the possibility of criticism on the rest, was her large and remarkable eyes.

When unexcited, they always reminded me of what Helme says of the eyes of Goeth and Napoleon; "they did not roll like a mortal's, but shone fixedly like a god's." Your first sensation when they met you, was astonishment at their strange and almost unearthly beauty. They had too this peculiarity, that though ordinarily of a calm dark blue, when excited they became of a flashing and purple hazel, before whose brilliancy you involuntarily lowered your gaze. In the Old World, Mary London's eyes would have made her a Duchess; here, they only made her a belle.

If I have succeeded in giving to the reader an impression of a personal beauty as striking and peculiar as it was rare and extraordinary, let him imagine a mind to match such an exterior, and he will have an idea of Mary London.

but shone fixedly like a god's." Your first sensation when they met you, was astonishment at their strange and almost unearthly beauty. They had too this peculiarity, that though ordinarily of a calm dark blue, when excited they became of a flashing and purple hazel, before whose brilliancy you involuntarily lowered your gaze. In the Old World, Mary London's eyes would have made her a Duchess; here, they only made her a belle.

If I have succeeded in giving to the reader an impression of a personal beauty as striking and peculiar as it was rare and extraordinary, let him imagine a mind to match such an exterior, and he will have an idea of Mary London.

If I have succeeded in giving to the reader an impression of a personal beauty as striking and peculiar as it was rare and extraordinary, let him imagine a mind to match such an exterior, and he will have an idea of Mary London.

If I have succeeded in giving to the reader an impression of a personal beauty as striking and peculiar as it was rare and extraordinary, let him imagine a mind to match such an exterior, and he will have an idea of Mary London.

If I have succeeded in giving to the reader an impression of a personal beauty as striking and peculiar as it was rare and extraordinary, let him imagine a mind to match such an exterior, and he will have an idea of Mary London.

If I have succeeded in giving to the reader an impression of a personal beauty as striking and peculiar as it was rare and extraordinary, let him imagine a mind to match such an exterior, and he will have an idea of Mary London.

If I have succeeded in giving to the reader an impression of a personal beauty as striking and peculiar as it was rare and extraordinary, let him imagine a mind to match such an exterior, and he will have an idea of Mary London.

If I have succeeded in giving to the reader an impression of a personal beauty as striking and peculiar as it was rare and extraordinary, let him imagine a mind to match such an exterior, and he will have an idea of Mary London.

If I have succeeded in giving to the reader an impression of a personal beauty as striking and peculiar as it was rare and extraordinary, let him imagine a mind to match such an exterior, and he will have an idea of Mary London.

If I have succeeded in giving to the reader an impression of a personal beauty as striking and peculiar as it was rare and extraordinary, let him imagine a mind to match such an exterior, and he will have an idea of Mary London.

and the next moment greetings were interchanged. Young Clifford was a genius. Nature had written this all over his face, in unmistakable lines, that it needed not Lavater nor Spurzheim to interpret. His character was not so strongly developed as Seymour's since he was only twenty-two, but it was sufficiently so to discover qualities that won esteem and admiration from all. Unlike the former, he was an enthusiast, open and acknowledged. To an acute perception and appreciation of the beautiful, the good, and the true, he united the faculty of pouring out his thoughts in harmonious verse on paper, and of embodying his ideal creations still more tangibly in forms of beauty on the canvas. Of a wealthy family, and sure to inherit, (as an only son,) a large fortune, he was still so passionately fond of painting, that he had just spent two years in England, Holland, and Germany, studying the old masters, and was now returned to pay a short visit at home, preparatory to spending a still longer time in Italy, devoted to his favorite art. He had ever been, from boyhood, an especial favorite of mine.

"Well, let's get into the crowd, and see something," said I, for I knew Clifford wanted to see some of the ladies.

"Not I," said Seymour. "Odi profanum vulgus et arceat." If you leave me I shall go home. Stay here, Clifford, and the Doctor and I will point out the divinities to you as they pass. We were now at one end of the saloon.

"Well then," said C., "who's that fair girl in this first set with pearls in her hair?"

"Do you admire her?" I asked; "wait till she turns this way, and you'll see that she has grey eyes."

"So had the Grecian Venus," said Seymour. "But she lips."

"So did Aristotle," persisted S.

Meantime C's eyes had wandered to another. "Who's that innocent looking creature, in the purple sponser?"

"Beware, beware," said S., laughing. "The veriest coquette in the room. 'Misert quibus intentata nite,' as Flaccus hath it; and represents the number of her lovers within the last year, being an unknown quantity, and she has now almost any given number. The last one is that specimen of the genus homo, species veridant, who she is doing up beautifully brown at this time. However, she'll take some of the nonsense out of him, so that 'for san et hauc olim juxta meminit,' as somebody says, 'Acestes, isn't it? hang it, I can never recollect any thing.'"

"You are incorrigible, Seymour," said C. "I wish to Heaven I could see you suffering some of the pains and penalties of Cupid's court!"

a double pulley fixed to the ceiling, and was balanced by a weight, that slid downwards, through which the chains passed. By some means, probably from the springing of jarring of the floor caused by the dancing, one of the chains had parted, and the unequal straining of the other by the heavy chandelier, caused the weight to come in two, one part remaining where it was, and the other ascending as the chandelier began to fall. The velocity of the falling mass was not at first so great as that of a body descending unresisted, for it had to carry up a portion of the counterpoising weight, but it was rapidly accelerating. Many of those present perceived the threatened danger, but were too terrified to move, and those who were not, saw instantly that interference by them would come too late. Clifford was in time only from having noticed the disarrangement of the chains, and the certainty of an accident before the weight descended. Miss London, alone, was unconscious of the danger, of which her first intimation was the sudden appearance of C. by her side, as if he had dropped from the clouds.

Throwing his left arm round her, he swung her out of the way, as if she had been an infant, while he held up his right to receive the falling chandelier. The arms of ten men could not have stopped the descending mass, but his alone sufficed to change a little the line of direction, and the floor was covered with fragments of bronze, broken glass, and oil.

Of course the whole room gathered immediately round the scene of accident. An English lady, in the position of Mary London, would have fainted gracefully away, in the arms of Clifford or any one who might be fortunate enough to receive her. But there was nothing of the modern novel heroine about her. With the instinctive perception of a woman, she knew at once that she was being saved from a great danger, though of what sort she was of course ignorant. The alarmed looks of those near her had told that something was impending, but she had scarcely a moment in which to speculate, ere she found herself in the strong grasp of Clifford. The next moment the crash of the falling fragments told her what she had escaped, and though trembling and pale from fright, with the self-possession peculiar to persons of strong judgment, she turned to C. and gave him, out of those huge, almost ushman eyes, one look, so eloquent, so full of grateful meaning, that, racked with pain as he was, it thrilled through every fibre with a rapture never to be forgotten.

I was already at his side, and was about to introduce him to the beautiful being whose life his promptness had saved, when with a quiet gesture he showed me that his wrist was dislocated. On examination, the ulna, one of the bones of the fore-arm, was also found to be broken.

This of course rendered his immediate departure necessary; so after a hasty introduction of him to Miss London, we accompanied by Seymour, left together.

LEAF III.  
MORE OF SEYMOUR'S OPINIONS.  
Next morning, Seymour was in my office about eleven.

"I've just come from Clifford," said he; "he says you were there this morning. What think you of his arm?"

"Threatens him serious injury," said I.

"How so?" nothing but a common fracture and dislocation, is it?"

"You forget," I answered, "that his art is his idol, and it is impossible that after such a strain, the muscles may never recover the pliancy and delivery of movement indispensable to a painter."

should marry for seven years to come. It would spoil both."

"Amor omnia vincit et nos cedamus amori," replied he, laughing, "I'll bet you a dozen that no apprehensions, either of tetanus or matrimony, (small choice between the two in my opinion,) and no influence either of yours or mine can keep him from visiting her within three days, and from marrying her within three months; the latter folly contingent somewhat upon the possibility of her coquetting him."

"You don't think Mary London capable of coquetting any one?"

"Capable?—there's no knowing what a woman may or may not be capable of. She herself never knows till tried. However," he added, after a pause, "I am rather inclined to think that she loves him."

"I hope not,—why do you think so?"

"That look she gave him last night."

The entrance of others interrupted our conversation, and we parted with an arrangement to meet again at Clifford's rooms in the afternoon. We learned on meeting there, that he had received, during the morning, a polite message of enquiry from Mr. London's family, brought by Mr. L. himself.

It will not easily be believed by the more rational reader, that Clifford was so infatuated by his new-born but absorbing attachment for Miss London, as to send for a hack, on the third day after his accident, without consulting any one, and call at Mr. London's. Seymour was right. Mary blushed and trembled—and as for the match-making mother, Mrs. L., she was in ecstasies, for in truth Clifford was a very desirable son-in-law.

LEAF IV.  
MR. LONDON, AND PART OF A LOVE SCENE.  
Two months passed. Clifford had entirely recovered from the effects of his accident, so far as his arm was concerned. The mending of his heart he had committed to another physician and other means than myself and time. He was to be engaged to Miss London, and grieved and disappointed as I was at such an anticipation, I was compelled to believe it but too probable. He was a constant, almost daily visitor at Mr. L.'s, and none so welcome to at least some of the inmates.

Mr. London, with his negative and feeble character, possessed one peculiarity, which, indulged in moderation, I could scarcely call a weakness. From the un-energetic and almost stupid soil of a strictly lymphatic temperament, there sprang and grew one feeling, which, though neither sentiment nor prophusy, and unmarked in the phenological chart, yet in the nature to which it was developed in his lily-syncretism, deserved, at the hands of Spurzheim, a local habitation no less than a name.

ruined to find themselves alone together, but especially the gentleman, for a girl of seventeen is more a woman than a youth of twenty-two is a man. Still, Clifford managed in spite of his bashfulness to use his eyes, while the less embarrassed Mary could not summon courage to raise hers from the carpet.

This continued some moments, when Mary, who felt the intensity of the gaze that she knew was fastened upon her, though she did not see it, rose suddenly as if to go, and the apprehension of this restored to Clifford the use of his tongue.

"Stop, Mary, Miss London, I mean," said he, hurriedly; and then trying very hard (and succeeding rather poorly) to make his voice and manner somewhat playful, continued, "I've been trying my hand for several days at this old trade, to see if I had lost it, and I have brought the result with me; Mary resented herself; 'will you promise to criticize my performance pretty closely and severely if I show it to you?' Miss London raised her beautiful eyes, with a sort of reproachful expression, as if to ask him how she could or would criticize severely any thing of his. But she only said, "What is it?"

Clifford drew from his pocket a rather small package and commenced removing its wrappings. There were several, and before he got half of them off, Mary began to tremble, for she had a woman's intuitive knowledge of what was coming.

"You must excuse the badness of the performance," said C., forgetting in his excitement that he had a moment before solicited criticism; "you know my hand has not yet recovered,—and here he stopped again, for he had just self command enough left to remember that any allusion to his recent hurt would be in bad taste, as seeming like a call upon her for gratitude, so he changed his intended remark, and continued, "I mean has not yet acquired the skill of a master."

"Why did you not finish the sentence as you intended when you began," said Mary, who saw through the change of expression, and the cause of it and she added, with a look of inexpressible tenderness, "I hope you do not think me ungrateful?"

Clifford answered nothing for two reasons; first, that he did not know what to say, and, secondly, that he was too much bewildered by that look to have said it, if he had; so he handed her the picture in silence.

Yes, there it was, a miniature Mary London on ivory, there was the dazzling complexion, the fair hair, the massive forehead, those wonderful eyes, chiselled Grecian nose, that Phidias could scarcely have excelled in sculptured Parian, the beautiful mouth and the rich lips, not thick enough to appear sensual, and not thin to imply deceit. There was something noticed about those lips. While their pouting fulness tempted the beholder, there was a slight habitual compression of the upper one, that gave a character of firmness and decision to the whole face.

How naturally the question occurs, when looking on a picture of animated beauty, why is it that we can so easily conceive a personal loveliness far exceeding what we ever see? Why is it that Titian's Venus, Raphael's Madonna, &c., have never had their counter part in a living woman? If Clifford's picture did not flatter Mary, it was because, as Lord Verulam says, it is best part of beauty that a picture cannot express. In a fancy portrait or miniature, any expression that chances to be given, may be considered the most natural and the appropriate one, but whenever we undertake to produce a resemblance, we become sensible of the truth of Bacon's remark.

Mary's eyes fell on the picture, whose accuracy of resemblance was astonishing, (taken as it was without regular sittings, and told how deeply her image must have been graven in the mind and heart of the artist, since her fingers only could have produced such likeness from memory alone.

"I am sorry you have true this," said she, in a tremulous but kind tone; "it is not fair to let your arm to hold it so long enough to get it, so soon after it was broken. I thank you for the kindness and the flattery, but you ought to have waited till your wrist was entirely well."

"O, if you only knew the pleasure it gave me," said Clifford, who began to think that to win such a look from such eyes, he would be quite willing to break his arm over again, and his neck too.

"But soon," persisted Mary, "and see, your hand is trembling now; and with a return I and apparently involuntary movement, he took his hand, as if to still its nervousness.

In a moment Clifford's other arm was round her waist.

"O, Mary," he whispered, "if you will only keep that hand for ever—will you, Mary?"

Her clasped slightly around on his arm, as she looked up with one of those glances for which Adam would have roared Paradise, and—reader, I think we would better leave her.

[CONCLUSION IN OUR NEXT.]

OUR NARRATIVE.—In your country, said an American, you have the ever-burning Vesuvius.

"Have we indeed?" rejoined the Italian. "But please to remember that in our country we have the ever-burning Falls of Niagara, which would put it out in five minutes."

One pleasant evening, when Clifford called on the London's, it chanced that no one was in the room when he entered, but Mrs. L. and her Mary and the family, too acute not to know the opportunity makes about three-fourths of all matches in this world, soon contrived to hear a voice, that in the ears of the others, being her out, and she left them. Both were entan-



# LETTER FROM GEN. CASS.

The Washington Union publishes a letter from Senator Cass, of Michigan, the publicity of which was solicited by Messrs. Thompson, Fenner, Sawyer, Turner, Wick, Robinson, Foote, Cobb, Yonable, and Dickinson, members of Congress. The following is the substance of the letter:

WASHINGTON, Dec. 24, 1847.

Dear Sir—I have received your letter, and answer it as frankly as it is written.

You ask me whether I am in favor of the acquisition of Mexican territory, and what are my sentiments in regard to the Wilmot proviso.

I have so often and so explicitly stated my views of the first question, in the Senate, that it seems almost unnecessary to repeat them here. As you request it, however, I shall briefly give them.

I think, then, that no peace should be granted to Mexico, till a reasonable indemnity is obtained for the injuries which she has done us. The territorial extent of this indemnity is, in the first instance, a subject of executive consideration. There the constitution has placed it, and there I am willing to leave it; not only because I have full confidence in its judicious exercise, but because, in the every-varying circumstances of a war, it would be indiscreet, by a public declaration, to commit the country to any line of indemnity, which might otherwise be enlarged as the obstinate injustice of the enemy prolongs the contest, with its loss of blood and treasure.

It appears to me that the kind of metaphysical magnanimity, which would reject all indemnity at the close of a bloody and expensive war, brought on a direct attack upon our troops by the enemy, preceded by a succession of unjust acts for a series of years, is as unworthy of the age in which we live as it is revolting to the common sense and practice of mankind. It would conduce, but little to our future security, or indeed, to our present reputation, to declare that we repudiate all expectation of compensation from the Mexican government, and are fighting, not for any practical result, but from some vague, perhaps philanthropic object, which escapes my penetration, and must be defined by those who assume this new principle of national intercommunication. All wars are to be deprecated, as well by the statesman, as by the philanthropist. They are great evils; but there are greater evils than these, and submission to injustice is among them. The nation which should refuse to defend its rights and its honor when assailed, would soon have neither; and when driven to war, it is not by professions of disinterestedness & declarations of magnanimity that its national objects can be best obtained, or other nations taught a lesson of forbearance—the strongest security for permanent peace. We are at war with Mexico, and its vigorous prosecution is the surest means of its speedy termination, and ample indemnity the surest guaranty against the recurrence of such injustice as provoked it.

The Wilmot proviso has been before the country some time. It has been repeatedly discussed in Congress, and by the public press. I am strongly impressed with the opinion, that a great change has been going on in the public mind upon this subject—in my own as well as others; and that doubts are resolving themselves into convictions, that the principle it involves should be kept out of the national legislature, and left to the people of the confederacy in their respective local governments.

The whole subject is a comprehensive one, and fruitful of important consequences. It would be ill-timed to discuss it here. I shall not assume that responsible task, but shall confine myself to such general views, as are necessary to the fair exhibition of my opinion.

Briefly, then, I am opposed to the exercise of any jurisdiction by Congress over this matter; and I am in favor of leaving to the people of any territory which may be hereafter acquired, the right to regulate it for themselves, under the general principles of the constitution. Because,

1. I do not see in the constitution any grant of the requisite power to Congress; and I am not disposed to extend a doubtful precedent beyond its necessity—the establishment of territorial governments when needed—leaving to the inhabitants all the rights compatible with the relations they bear to the confederacy.

2. Because I believe this measure, if adopted, would weaken if not impair the union of the states, and would sow the seeds of future discord which would grow up and ripen into an abundant harvest of calamity.

3. Because I believe a general conviction that such proposition would succeed, would lead to an immediate withholding of the supplies, and thus to a dishonorable termination of the war. I think no dispassionate observer at the seat of government can doubt this result.

4. If, however, in this I am under a misapprehension, I am under none in the practical operation of this restriction, if adopted by Congress, upon a treaty of peace making any acquisition of Mexican territory. Such a treaty would be rejected just as certainly as presented to the Senate. More than one-third of that body would vote against it, viewing such a principle as an exclusion of the citizens of slave-holding states from a participation in the benefits acquired by the treasure and exactions of all, and which should be common to all. I am repeating—not further advancing nor defending these views. That branch of the subject does not lie in my way, and I shall not turn aside to seek it.

In this aspect of the matter the people of the United States must choose between this restriction and the extension of their territorial limits. They cannot have both; and which they will surrender must depend upon their representations, lives first, and then, if they fail them, upon their selves.

But after all it seems to be generally agreed, that this restriction if carried into effect, could, March, 1848. After that date the import duties

not operate upon any state to be acquired from newly acquired territory. The well known attributes of sovereignty, recognized by us as belonging to the state governments, would sweep before them any such barrier, and would leave the people to express and exert their will at pleasure. Is the object, then, of temporary exclusion for so short a period as the duration of a territorial government, worth the price at which it would be purchased? worth the discord it would engender, the trial to which it would expose our Union, and the evils that would be the certain consequence, let that trial result as it might? As to the course which has been indicated, rather than proposed, of engrafting such a restriction upon any treaty of acquisition, I persuade myself it would find but little favor in any portion of this country. Such an arrangement would render Mexico a party having a right to interfere in our internal institutions in questions left by the constitution to the state governments, and would inflict a serious blow upon our fundamental principles. Few, indeed, I trust, there are among us who would thus grant to a foreign power the right to inquire into the constitution and conduct of the sovereign states of this Union; and if there are any, I am not among them and never shall be. To the people of this country, under God, now and hereafter are its destinies committed, and we want no foreign power to interrogate us, treaty in hand and to say, why have you done this, or why have you left that undone? Our own dignity and the principles of national independence unite to repel such a proposition.

But there is another important consideration, which ought not to be lost sight of, in the investigation of this subject. The question that presents itself is not a question of the increase, but of the diffusion of slavery. Whether its sphere be stationary or progressive, its amount will be the same. The rejection of this restriction will not add one of the class of servitude, nor will its adoption give freedom to a single being who is now placed therein. The same numbers will be spread over greater territory; and so far as compensation with less abundance of the necessities of life is an evil, so far will that evil be mitigated by transporting slaves to a new country, and giving them a larger space to occupy.

I say this in the event of the extension of slavery over any new acquisition. But can it go there? This may well be doubted. All the descriptions which reach us of the condition of the Californians and of New Mexico, to the acquisition our efforts seem at present directed, unite in representing those countries as agricultural regions, similar in their products to our middle states, and generally unfit for the production of the great staples, which can alone render slave labor valuable.

If we are not grossly deceived—and it is difficult to conceive how we can be—the inhabitants of those regions, whether they depend upon their ploughs or their herds, cannot be slaveholders. Involuntary labor, requiring the investment of large capital, can only be profitable when employed in the production of any favored articles confined by nature to special districts, and paying larger returns than usual agricultural products spread over more considerable portions of the earth. \*

It argues well for the permanence of our confederation, that during more than half a century, which has elapsed since the establishment of this government, no serious questions, some of the highest importance, have agitated the public mind, and more than once threatened the gravest consequences; but that they have all in succession passed away, leaving our institutions unscathed, and our country advancing in numbers, power and wealth, and in all the other elements of national prosperity, with a rapidity unknown in ancient or modern days. In times of political excitement, when life and death are questions present themselves for solution, there is one ark of safety for us, and that is, an honest appeal to the fundamental principles of our Union, and a stern determination to abide the consequences. This course of proceeding has carried us in safety through many a storm, and I trust will carry us through many more, should many more be destined to assuage. The Wilmot proviso would take from its legitimate trial and a station of domestic policy, having no relation to the Union, as such, and transfer it to another created by the people for a special purpose, and to be applied to the subject matter involved in the issue. By going back to our true principles, we go back to the road of peace and safety. Leave to the people, who will be aided by this question, to act just it upon their own responsibility, and in their own manner, and we shall render our tribute to the principles of our government, and the high and honorable guaranty for its permanence and prosperity.

I am, dear Sir, respectfully,  
Your obedient servant,  
LEWIS CASS.

ARRIVAL OF THE CALETONIA.  
The steamer Caletonia arrived at Boston Monday evening, 4th inst. The news she brings is not very important, though a considerable number of additional failures are reported in England. The feeling in the commercial community is some better.

Flour had advanced one shilling, and cotton had declined.

The Bank of England has replenished its vaults with £11,000,000.

Lord John Russell has moved in parliament to remove the still remaining liability of the Jews, by allowing them a seat in parliament.

The Irish Arms bill will doubtless become a law in a few days.

The president of the board of trade, on the 5th ult., in reply to a question put to him, said that it was not the intention of government to propose further suspension of the corn laws and the navigation laws beyond the 1st March, 1848. After that date the import duties

on grain will be levied in accordance with the provisions of Peel's Act of 1846.

Father Mathew will sail for the United States in April.

FRANCE. The health of the king has of late declined.

The Sicilian states, that a secret agreement had been entered into between M. Guizot and Prince Metternich, by which France was to station forty thousand men on the frontier of Switzerland, and Austria was to concentrate in the Vorarlberg, and other adjoining provinces, a force of eighty thousand men.

SWITZERLAND. On the 2d ult., the Diet decreed, that the seven cantons of the league should be held accountable for all the expenses of the war. The first instalment of one million francs, was to be lodged in the federal coffers before the 20th December; and the cantons were to be occupied until they should have satisfied all the engagements imposed upon them by the Diet.

## OXFORD DEMOCRAT.

PARIS, MAINE, JANUARY 11, 1848.

"Epe Union"—it must be preserved."

MR. PUBLIC OPINION.

Public opinion upon all subjects upon which it is well informed, may always be relied upon with safety; and when ignorant of facts, in character with the above named Gentlemen, a kind of counterfeited, false or prejudiced opinion, it should never be trusted. It is of all things the most fluctuating and fickle as it is represented by those who assume to be its interpreters and expositors, and it is of the last importance, that it should be properly nurtured and independently reflected. Many a theory, now universally admitted to be true, was at first strongly opposed by public opinion. Public opinion left untrammelled and unprejudiced to investigate for itself, will always come to right conclusions. Hence truth should never be sacrificed to public opinion, for truth will triumph, and then public opinion will conform to it.

"Public Opinion," the Gentleman alluded to at the head of this article, is the great bugbear used by modern nurses and demagogues, alias, a large number of servile and cowardly editors, politicians and sectarians, to frighten grown children. And by using it, it is humiliating to acknowledge, too often succeed in effecting their purpose. The prominent weakness among men at the present day, are first, a lack of moral courage, and secondly, a lack of confidence in the power of truth. Men are afraid to advocate new doctrines, not because they are not true, nor because they would not be useful if once established; but because "public opinion" is against them. What an argument is this. "Public opinion" against them! Why, that is the very reason that the doctrine should be advocated, if they are true. The fact that public opinion is against the truth, proves that public opinion ought to be changed! But the coward reasons differently. He says that because "public opinion" is not ripe for a subject, or is opposed to the truth, the truth should not be uttered. He will not oppose it if he loses the sale of a gallon of molasses or a pair of stockings; the filling of a writ; the income of a petty officer; the commendation of the church; or the opinion of some body, good, bad, or indifferent.

And some people go so far as to say, practically at least, if not verbally, that a man should even be put down for uttering the truth, under such circumstances, public opinion against him. And when a man who advocates new doctrines is maligned, or otherwise afflicted, there are always murmurs enough—the likelihood of the adversity—who stand ready to cry out—"good enough for him; he has earned public opinion." Better have harmony and peace in the church, than the triumph of truth in the right. Surely this leaving public opinion, must be in their eyes, a very heinous sin;—only think of it—good enough for him, he has earned public opinion! The amount of the argument contained in this serviceable cowardly cry, is that the condition of mankind ought not to be improved by the spread of knowledge, unless done in such a manner as not to interfere with the business of the vulgar majority;—the likelihood of the adversity—who stand ready to cry out—"good enough for him; he has earned public opinion." Better have harmony and peace in the church, than the triumph of truth in the right. Surely this leaving public opinion, must be in their eyes, a very heinous sin;—only think of it—good enough for him, he has earned public opinion! The amount of the argument contained in this serviceable cowardly cry, is that the condition of mankind ought not to be improved by the spread of knowledge, unless done in such a manner as not to interfere with the business of the vulgar majority;—the likelihood of the adversity—who stand ready to cry out—"good enough for him; he has earned public opinion." Better have harmony and peace in the church, than the triumph of truth in the right. Surely this leaving public opinion, must be in their eyes, a very heinous sin;—only think of it—good enough for him, he has earned public opinion! The amount of the argument contained in this serviceable cowardly cry, is that the condition of mankind ought not to be improved by the spread of knowledge, unless done in such a manner as not to interfere with the business of the vulgar majority;—the likelihood of the adversity—who stand ready to cry out—"good enough for him; he has earned public opinion." Better have harmony and peace in the church, than the triumph of truth in the right. Surely this leaving public opinion, must be in their eyes, a very heinous sin;—only think of it—good enough for him, he has earned public opinion! The amount of the argument contained in this serviceable cowardly cry, is that the condition of mankind ought not to be improved by the spread of knowledge, unless done in such a manner as not to interfere with the business of the vulgar majority;—the likelihood of the adversity—who stand ready to cry out—"good enough for him; he has earned public opinion." Better have harmony and peace in the church, than the triumph of truth in the right. Surely this leaving public opinion, must be in their eyes, a very heinous sin;—only think of it—good enough for him, he has earned public opinion! The amount of the argument contained in this serviceable cowardly cry, is that the condition of mankind ought not to be improved by the spread of knowledge, unless done in such a manner as not to interfere with the business of the vulgar majority;—the likelihood of the adversity—who stand ready to cry out—"good enough for him; he has earned public opinion." Better have harmony and peace in the church, than the triumph of truth in the right. Surely this leaving public opinion, must be in their eyes, a very heinous sin;—only think of it—good enough for him, he has earned public opinion! The amount of the argument contained in this serviceable cowardly cry, is that the condition of mankind ought not to be improved by the spread of knowledge, unless done in such a manner as not to interfere with the business of the vulgar majority;—the likelihood of the adversity—who stand ready to cry out—"good enough for him; he has earned public opinion." Better have harmony and peace in the church, than the triumph of truth in the right. Surely this leaving public opinion, must be in their eyes, a very heinous sin;—only think of it—good enough for him, he has earned public opinion! The amount of the argument contained in this serviceable cowardly cry, is that the condition of mankind ought not to be improved by the spread of knowledge, unless done in such a manner as not to interfere with the business of the vulgar majority;—the likelihood of the adversity—who stand ready to cry out—"good enough for him; he has earned public opinion." Better have harmony and peace in the church, than the triumph of truth in the right. Surely this leaving public opinion, must be in their eyes, a very heinous sin;—only think of it—good enough for him, he has earned public opinion! The amount of the argument contained in this serviceable cowardly cry, is that the condition of mankind ought not to be improved by the spread of knowledge, unless done in such a manner as not to interfere with the business of the vulgar majority;—the likelihood of the adversity—who stand ready to cry out—"good enough for him; he has earned public opinion." Better have harmony and peace in the church, than the triumph of truth in the right. Surely this leaving public opinion, must be in their eyes, a very heinous sin;—only think of it—good enough for him, he has earned public opinion! The amount of the argument contained in this serviceable cowardly cry, is that the condition of mankind ought not to be improved by the spread of knowledge, unless done in such a manner as not to interfere with the business of the vulgar majority;—the likelihood of the adversity—who stand ready to cry out—"good enough for him; he has earned public opinion." Better have harmony and peace in the church, than the triumph of truth in the right. Surely this leaving public opinion, must be in their eyes, a very heinous sin;—only think of it—good enough for him, he has earned public opinion! The amount of the argument contained in this serviceable cowardly cry, is that the condition of mankind ought not to be improved by the spread of knowledge, unless done in such a manner as not to interfere with the business of the vulgar majority;—the likelihood of the adversity—who stand ready to cry out—"good enough for him; he has earned public opinion." Better have harmony and peace in the church, than the triumph of truth in the right. Surely this leaving public opinion, must be in their eyes, a very heinous sin;—only think of it—good enough for him, he has earned public opinion! The amount of the argument contained in this serviceable cowardly cry, is that the condition of mankind ought not to be improved by the spread of knowledge, unless done in such a manner as not to interfere with the business of the vulgar majority;—the likelihood of the adversity—who stand ready to cry out—"good enough for him; he has earned public opinion." Better have harmony and peace in the church, than the triumph of truth in the right. Surely this leaving public opinion, must be in their eyes, a very heinous sin;—only think of it—good enough for him, he has earned public opinion! The amount of the argument contained in this serviceable cowardly cry, is that the condition of mankind ought not to be improved by the spread of knowledge, unless done in such a manner as not to interfere with the business of the vulgar majority;—the likelihood of the adversity—who stand ready to cry out—"good enough for him; he has earned public opinion." Better have harmony and peace in the church, than the triumph of truth in the right. Surely this leaving public opinion, must be in their eyes, a very heinous sin;—only think of it—good enough for him, he has earned public opinion! The amount of the argument contained in this serviceable cowardly cry, is that the condition of mankind ought not to be improved by the spread of knowledge, unless done in such a manner as not to interfere with the business of the vulgar majority;—the likelihood of the adversity—who stand ready to cry out—"good enough for him; he has earned public opinion." Better have harmony and peace in the church, than the triumph of truth in the right. Surely this leaving public opinion, must be in their eyes, a very heinous sin;—only think of it—good enough for him, he has earned public opinion! The amount of the argument contained in this serviceable cowardly cry, is that the condition of mankind ought not to be improved by the spread of knowledge, unless done in such a manner as not to interfere with the business of the vulgar majority;—the likelihood of the adversity—who stand ready to cry out—"good enough for him; he has earned public opinion." Better have harmony and peace in the church, than the triumph of truth in the right. Surely this leaving public opinion, must be in their eyes, a very heinous sin;—only think of it—good enough for him, he has earned public opinion! The amount of the argument contained in this serviceable cowardly cry, is that the condition of mankind ought not to be improved by the spread of knowledge, unless done in such a manner as not to interfere with the business of the vulgar majority;—the likelihood of the adversity—who stand ready to cry out—"good enough for him; he has earned public opinion." Better have harmony and peace in the church, than the triumph of truth in the right. Surely this leaving public opinion, must be in their eyes, a very heinous sin;—only think of it—good enough for him, he has earned public opinion! The amount of the argument contained in this serviceable cowardly cry, is that the condition of mankind ought not to be improved by the spread of knowledge, unless done in such a manner as not to interfere with the business of the vulgar majority;—the likelihood of the adversity—who stand ready to cry out—"good enough for him; he has earned public opinion." Better have harmony and peace in the church, than the triumph of truth in the right. Surely this leaving public opinion, must be in their eyes, a very heinous sin;—only think of it—good enough for him, he has earned public opinion! The amount of the argument contained in this serviceable cowardly cry, is that the condition of mankind ought not to be improved by the spread of knowledge, unless done in such a manner as not to interfere with the business of the vulgar majority;—the likelihood of the adversity—who stand ready to cry out—"good enough for him; he has earned public opinion." Better have harmony and peace in the church, than the triumph of truth in the right. Surely this leaving public opinion, must be in their eyes, a very heinous sin;—only think of it—good enough for him, he has earned public opinion! The amount of the argument contained in this serviceable cowardly cry, is that the condition of mankind ought not to be improved by the spread of knowledge, unless done in such a manner as not to interfere with the business of the vulgar majority;—the likelihood of the adversity—who stand ready to cry out—"good enough for him; he has earned public opinion." Better have harmony and peace in the church, than the triumph of truth in the right. Surely this leaving public opinion, must be in their eyes, a very heinous sin;—only think of it—good enough for him, he has earned public opinion! The amount of the argument contained in this serviceable cowardly cry, is that the condition of mankind ought not to be improved by the spread of knowledge, unless done in such a manner as not to interfere with the business of the vulgar majority;—the likelihood of the adversity—who stand ready to cry out—"good enough for him; he has earned public opinion." Better have harmony and peace in the church, than the triumph of truth in the right. Surely this leaving public opinion, must be in their eyes, a very heinous sin;—only think of it—good enough for him, he has earned public opinion! The amount of the argument contained in this serviceable cowardly cry, is that the condition of mankind ought not to be improved by the spread of knowledge, unless done in such a manner as not to interfere with the business of the vulgar majority;—the likelihood of the adversity—who stand ready to cry out—"good enough for him; he has earned public opinion." Better have harmony and peace in the church, than the triumph of truth in the right. Surely this leaving public opinion, must be in their eyes, a very heinous sin;—only think of it—good enough for him, he has earned public opinion! The amount of the argument contained in this serviceable cowardly cry, is that the condition of mankind ought not to be improved by the spread of knowledge, unless done in such a manner as not to interfere with the business of the vulgar majority;—the likelihood of the adversity—who stand ready to cry out—"good enough for him; he has earned public opinion." Better have harmony and peace in the church, than the triumph of truth in the right. Surely this leaving public opinion, must be in their eyes, a very heinous sin;—only think of it—good enough for him, he has earned public opinion! The amount of the argument contained in this serviceable cowardly cry, is that the condition of mankind ought not to be improved by the spread of knowledge, unless done in such a manner as not to interfere with the business of the vulgar majority;—the likelihood of the adversity—who stand ready to cry out—"good enough for him; he has earned public opinion." Better have harmony and peace in the church, than the triumph of truth in the right. Surely this leaving public opinion, must be in their eyes, a very heinous sin;—only think of it—good enough for him, he has earned public opinion! The amount of the argument contained in this serviceable cowardly cry, is that the condition of mankind ought not to be improved by the spread of knowledge, unless done in such a manner as not to interfere with the business of the vulgar majority;—the likelihood of the adversity—who stand ready to cry out—"good enough for him; he has earned public opinion." Better have harmony and peace in the church, than the triumph of truth in the right. Surely this leaving public opinion, must be in their eyes, a very heinous sin;—only think of it—good enough for him, he has earned public opinion! The amount of the argument contained in this serviceable cowardly cry, is that the condition of mankind ought not to be improved by the spread of knowledge, unless done in such a manner as not to interfere with the business of the vulgar majority;—the likelihood of the adversity—who stand ready to cry out—"good enough for him; he has earned public opinion." Better have harmony and peace in the church, than the triumph of truth in the right. Surely this leaving public opinion, must be in their eyes, a very heinous sin;—only think of it—good enough for him, he has earned public opinion! The amount of the argument contained in this serviceable cowardly cry, is that the condition of mankind ought not to be improved by the spread of knowledge, unless done in such a manner as not to interfere with the business of the vulgar majority;—the likelihood of the adversity—who stand ready to cry out—"good enough for him; he has earned public opinion." Better have harmony and peace in the church, than the triumph of truth in the right. Surely this leaving public opinion, must be in their eyes, a very heinous sin;—only think of it—good enough for him, he has earned public opinion! The amount of the argument contained in this serviceable cowardly cry, is that the condition of mankind ought not to be improved by the spread of knowledge, unless done in such a manner as not to interfere with the business of the vulgar majority;—the likelihood of the adversity—who stand ready to cry out—"good enough for him; he has earned public opinion." Better have harmony and peace in the church, than the triumph of truth in the right. Surely this leaving public opinion, must be in their eyes, a very heinous sin;—only think of it—good enough for him, he has earned public opinion! The amount of the argument contained in this serviceable cowardly cry, is that the condition of mankind ought not to be improved by the spread of knowledge, unless done in such a manner as not to interfere with the business of the vulgar majority;—the likelihood of the adversity—who stand ready to cry out—"good enough for him; he has earned public opinion." Better have harmony and peace in the church, than the triumph of truth in the right. Surely this leaving public opinion, must be in their eyes, a very heinous sin;—only think of it—good enough for him, he has earned public opinion! The amount of the argument contained in this serviceable cowardly cry, is that the condition of mankind ought not to be improved by the spread of knowledge, unless done in such a manner as not to interfere with the business of the vulgar majority;—the likelihood of the adversity—who stand ready to cry out—"good enough for him; he has earned public opinion." Better have harmony and peace in the church, than the triumph of truth in the right. Surely this leaving public opinion, must be in their eyes, a very heinous sin;—only think of it—good enough for him, he has earned public opinion! The amount of the argument contained in this serviceable cowardly cry, is that the condition of mankind ought not to be improved by the spread of knowledge, unless done in such a manner as not to interfere with the business of the vulgar majority;—the likelihood of the adversity—who stand ready to cry out—"good enough for him; he has earned public opinion." Better have harmony and peace in the church, than the triumph of truth in the right. Surely this leaving public opinion, must be in their eyes, a very heinous sin;—only think of it—good enough for him, he has earned public opinion! The amount of the argument contained in this serviceable cowardly cry, is that the condition of mankind ought not to be improved by the spread of knowledge, unless done in such a manner as not to interfere with the business of the vulgar majority;—the likelihood of the adversity—who stand ready to cry out—"good enough for him; he has earned public opinion." Better have harmony and peace in the church, than the triumph of truth in the right. Surely this leaving public opinion, must be in their eyes, a very heinous sin;—only think of it—good enough for him, he has earned public opinion! The amount of the argument contained in this serviceable cowardly cry, is that the condition of mankind ought not to be improved by the spread of knowledge, unless done in such a manner as not to interfere with the business of the vulgar majority;—the likelihood of the adversity—who stand ready to cry out—"good enough for him; he has earned public opinion." Better have harmony and peace in the church, than the triumph of truth in the right. Surely this leaving public opinion, must be in their eyes, a very heinous sin;—only think of it—good enough for him, he has earned public opinion! The amount of the argument contained in this serviceable cowardly cry, is that the condition of mankind ought not to be improved by the spread of knowledge, unless done in such a manner as not to interfere with the business of the vulgar majority;—the likelihood of the adversity—who stand ready to cry out—"good enough for him; he has earned public opinion." Better have harmony and peace in the church, than the triumph of truth in the right. Surely this leaving public opinion, must be in their eyes, a very heinous sin;—only think of it—good enough for him, he has earned public opinion! The amount of the argument contained in this serviceable cowardly cry, is that the condition of mankind ought not to be improved by the spread of knowledge, unless done in such a manner as not to interfere with the business of the vulgar majority;—the likelihood of the adversity—who stand ready to cry out—"good enough for him; he has earned public opinion." Better have harmony and peace in the church, than the triumph of truth in the right. Surely this leaving public opinion, must be in their eyes, a very heinous sin;—only think of it—good enough for him, he has earned public opinion! The amount of the argument contained in this serviceable cowardly cry, is that the condition of mankind ought not to be improved by the spread of knowledge, unless done in such a manner as not to interfere with the business of the vulgar majority;—the likelihood of the adversity—who stand ready to cry out—"good enough for him; he has earned public opinion." Better have harmony and peace in the church, than the triumph of truth in the right. Surely this leaving public opinion, must be in their eyes, a very heinous sin;—only think of it—good enough for him, he has earned public opinion! The amount of the argument contained in this serviceable cowardly cry, is that the condition of mankind ought not to be improved by the spread of knowledge, unless done in such a manner as not to interfere with the business of the vulgar majority;—the likelihood of the adversity—who stand ready to cry out—"good enough for him; he has earned public opinion." Better have harmony and peace in the church, than the triumph of truth in the right. Surely this leaving public opinion, must be in their eyes, a very heinous sin;—only think of it—good enough for him, he has earned public opinion! The amount of the argument contained in this serviceable cowardly cry, is that the condition of mankind ought not to be improved by the spread of knowledge, unless done in such a manner as not to interfere with the business of the vulgar majority;—the likelihood of the adversity—who stand ready to cry out—"good enough for him; he has earned public opinion." Better have harmony and peace in the church, than the triumph of truth in the right. Surely this leaving public opinion, must be in their eyes, a very heinous sin;—only think of it—good enough for him, he has earned public opinion! The amount of the argument contained in this serviceable cowardly cry, is that the condition of mankind ought not to be improved by the spread of knowledge, unless done in such a manner as not to interfere with the business of the vulgar majority;—the likelihood of the adversity—who stand ready to cry out—"good enough for him; he has earned public opinion." Better have harmony and peace in the church, than the triumph of truth in the right. Surely this leaving public opinion, must be in their eyes, a very heinous sin;—only think of it—good enough for him, he has earned public opinion! The amount of the argument contained in this serviceable cowardly cry, is that the condition of mankind ought not to be improved by the spread of knowledge, unless done in such a manner as not to interfere with the business of the vulgar majority;—the likelihood of the adversity—who stand ready to cry out—"good enough for him; he has earned public opinion." Better have harmony and peace in the church, than the triumph of truth in the right. Surely this leaving public opinion, must be in their eyes, a very heinous sin;—only think of it—good enough for him, he has earned public opinion! The amount of the argument contained in this serviceable cowardly cry, is that the condition of mankind ought not to be improved by the spread of knowledge, unless done in such a manner as not to interfere with the business of the vulgar majority;—the likelihood of the adversity—who stand ready to cry out—"good enough for him; he has earned public opinion." Better have harmony and peace in the church, than the triumph of truth in the right. Surely this leaving public opinion, must be in their eyes, a very heinous sin;—only think of it—good enough for him, he has earned public opinion! The amount of the argument contained in this serviceable cowardly cry, is that the condition of mankind ought not to be improved by the spread of knowledge, unless done in such a manner as not to interfere with the business of the vulgar majority;—the likelihood of the adversity—who stand ready to cry out—"good enough for him; he has earned public opinion." Better have harmony and peace in the church, than the triumph of truth in the right. Surely this leaving public opinion, must be in their eyes, a very heinous sin;—only think of it—good enough for him, he has earned public opinion! The amount of the argument contained in this serviceable cowardly cry, is that the condition of mankind ought not to be improved by the spread of knowledge, unless done in such a manner as not to interfere with the business of the vulgar majority;—the likelihood of the adversity—who stand ready to cry out—"good enough for him; he has earned public opinion." Better have harmony and peace in the church, than the triumph of truth in the right. Surely this leaving public opinion, must be in their eyes, a very heinous sin;—only think of it—good enough for him, he has earned public opinion! The amount of the argument contained in this serviceable cowardly cry, is that the condition of mankind ought not to be improved by the spread of knowledge, unless done in such a manner as not to interfere with the business of the vulgar majority;—the likelihood of the adversity—who stand ready to cry out—"good enough for him; he has earned public opinion." Better have harmony and peace in the church, than the triumph of truth in the right. Surely this leaving public opinion, must be in their eyes, a very heinous sin;—only think of it—good enough for him, he has earned public opinion! The amount of the argument contained in this serviceable cowardly cry, is that the condition of mankind ought not to be improved by the spread of knowledge, unless done in such a manner as not to interfere with the business of the vulgar majority;—the likelihood of the adversity—who stand ready to cry out—"good enough for him; he has earned public opinion." Better have harmony and peace in the church, than the triumph of truth in the right. Surely this leaving public opinion, must be in their eyes, a very heinous sin;—only think of it—good enough for him, he has earned public opinion! The amount of the argument contained in this serviceable cowardly cry, is that the condition of mankind ought not to be improved by the spread of knowledge, unless done in such a manner as not to interfere with the business of the vulgar majority;—the likelihood of the adversity—who stand ready to cry out—"good enough for him; he has earned public opinion." Better have harmony and peace in the church, than the triumph of truth in the right. Surely this leaving public opinion, must be in their eyes, a very heinous sin;—only think of it—good enough for him, he has earned public opinion! The amount of the argument contained in this serviceable cowardly cry, is that the condition of mankind ought not to be improved by the spread of knowledge, unless done in such a manner as not to interfere with the business of the vulgar majority;—the likelihood of the adversity—who stand ready to cry out—"good enough for him; he has earned public opinion." Better have harmony and peace in the church, than the triumph of truth in the right. Surely this leaving public opinion, must be in their eyes, a very heinous sin;—only think of it—good enough for him, he has earned public opinion! The amount of the argument contained in this serviceable cowardly cry, is that the condition of mankind ought not to be improved by the spread of knowledge, unless done in such a manner as not to interfere with the business of the vulgar majority;—the likelihood of the adversity—who stand ready to cry out—"good enough for him; he has earned public opinion." Better have harmony and peace in the church, than the triumph of truth in the right. Surely this leaving public opinion, must be in their eyes, a very heinous sin;—only think of it—good enough for him, he has earned public opinion! The amount of the argument contained in this serviceable cowardly cry, is that the condition of mankind ought not to be improved by the spread of knowledge, unless done in such a manner as not to interfere with the business of the vulgar majority;—the likelihood of the adversity—who stand ready to cry out—"good enough for him; he has earned public opinion." Better have harmony and peace in the church, than the triumph of truth in the right. Surely this leaving public opinion, must be in their eyes, a very heinous sin;—only think of it—good enough for him, he has earned public opinion! The amount of the argument contained in this serviceable cowardly cry, is that the condition of mankind ought not to be improved by the spread of knowledge, unless done in such a manner as not to interfere with the business of the vulgar majority;—the likelihood of the adversity—who stand ready to cry out—"good enough for him; he has earned public opinion." Better have harmony and peace in the church, than the triumph of truth in the right. Surely this leaving public opinion, must be in their eyes, a very heinous sin;—only think of it—good enough for him, he has earned public opinion! The amount of the argument contained in this serviceable cowardly cry, is that the condition of mankind ought not to be improved by the spread of knowledge, unless done in such a manner as not to interfere with the business of the vulgar majority;—the likelihood of the adversity—who stand ready to cry out—"good enough for him; he has earned public opinion." Better have harmony and peace in the church, than the triumph of truth in the right. Surely this leaving public opinion, must be in their eyes, a very heinous sin;—only think of it—good enough for him, he has earned public opinion! The amount of the argument contained in this serviceable cowardly cry, is that the condition of mankind ought not to be improved by the spread of knowledge, unless done in such a manner as not to interfere with the business of the vulgar majority;—the likelihood of the adversity—who stand ready to cry out—"good enough for him; he has earned public opinion." Better have harmony and peace in the church, than the triumph of truth in the right. Surely this leaving public opinion, must be in their eyes, a very heinous sin;—only think of it—good enough for him, he has earned public opinion! The amount of the argument contained in this serviceable cowardly cry, is that the condition of mankind ought not to be improved by the spread of knowledge, unless done in such a manner as not to interfere with the business of the vulgar majority;—the likelihood of the adversity—who stand ready to cry out—"good enough for him; he has earned public opinion." Better have harmony and peace in the church, than the triumph of truth in the right. Surely this leaving public opinion, must be in their eyes, a very heinous sin;—only think of it—good enough for him, he has earned public opinion! The amount of the argument contained in this serviceable cowardly cry, is that the condition of mankind ought not to be improved by the spread of knowledge, unless done in such a manner as not to interfere with the business of the vulgar majority;—the likelihood of the adversity—who stand ready to cry out—"good enough for him; he has earned public opinion." Better have harmony and peace in the church, than the triumph of truth in the right. Surely this leaving public opinion, must be in their eyes, a very heinous sin;—only think of it—good enough for him, he has earned public opinion! The amount of the argument contained in this serviceable cowardly cry, is that the condition of mankind ought not to be improved by the spread of knowledge, unless done in such a manner as not to interfere with the business of the vulgar majority;—the likelihood of the adversity—who stand ready to cry out—"good enough for him; he has earned public opinion." Better have harmony and peace in the church, than the triumph of truth in the right. Surely this leaving public opinion, must be in their eyes, a very heinous sin;—only think of it—good enough for him, he has earned public opinion! The amount of the argument contained in this serviceable cowardly cry, is that the condition of mankind ought not to be improved by the spread of knowledge, unless done in such a manner as not to interfere with the business of the vulgar majority;—the likelihood of the adversity—who stand ready to cry out—"good enough for him; he has earned public opinion." Better have harmony and peace in the church, than the triumph of truth in the right. Surely this leaving public opinion, must be in their eyes, a very heinous sin;—only think of it—good enough for him, he has earned public opinion! The amount of the argument contained in this serviceable cowardly cry, is that the condition of mankind ought not to be improved by the spread of knowledge, unless done in such a manner as not to interfere with the business of the vulgar majority;—the likelihood of the adversity—who stand ready to cry out—"good enough for him; he has earned public opinion." Better have harmony and peace in the church, than the triumph of truth in the right. Surely this leaving public opinion, must be in their eyes, a very heinous sin;—only think of it—good enough for him, he has earned public opinion! The amount of the argument contained in this serviceable cowardly cry, is that the condition of mankind ought not to be improved by the spread of knowledge, unless done in such a manner as not to interfere with the business of the vulgar majority;—the likelihood of the adversity—who stand ready to cry out—"good enough for him; he has earned public opinion." Better have harmony and peace in the church, than the triumph of truth in the right. Surely this leaving public opinion, must be in their eyes, a very heinous sin;—only think of it—good enough for him, he has earned public opinion! The amount of the argument contained in this serviceable cowardly cry, is that the condition of mankind ought not to be improved by the spread of knowledge, unless done in such a manner as not to interfere with the business of the vulgar majority;—the likelihood of the adversity—who stand ready to cry out—"good enough for him; he has earned public opinion." Better have harmony and peace in the church, than the triumph of truth in the right. Surely this leaving public opinion, must be in their eyes, a very heinous sin;—only think of it—good enough for him, he has earned public opinion! The amount of the argument contained in this serviceable cowardly cry, is that the condition of mankind ought not to be improved by the spread of knowledge, unless done in such a manner as not to interfere with the business of the vulgar majority;—the likelihood of the adversity—who stand ready to cry out—"good enough for him; he has earned public opinion." Better have harmony and peace in the church, than the triumph of truth in the right. Surely this leaving public opinion, must be in their eyes, a very heinous sin;—only think of it—good enough for him, he has earned public opinion! The amount of the argument contained in this serviceable cowardly cry, is that the condition of mankind ought not to be improved by the spread of knowledge, unless done in such a manner as not to interfere with the business of the vulgar majority;—the likelihood of the adversity—who stand ready to cry out—"good enough for him; he has earned public opinion." Better have harmony and peace in the church, than the triumph of truth in the right. Surely this leaving public opinion, must be in their eyes, a very heinous sin;—only think of it—good enough for him, he has earned public opinion! The amount of the argument contained in this serviceable cowardly cry, is that the condition of mankind ought not to be improved by the spread of knowledge, unless done in such a manner as not to interfere with the business of the vulgar majority;—the likelihood of the adversity—who stand ready to cry out—"good enough for him; he has earned public opinion." Better have harmony and peace in the church, than the triumph of truth in the right. Surely this leaving public opinion, must be in their eyes, a very heinous sin;—only think of it—good enough for him, he has earned public opinion! The amount of the argument contained in this serviceable cowardly cry, is that the condition of mankind ought not to be improved by the spread of knowledge, unless done in such a manner as not to interfere with the business of the vulgar majority;—the likelihood of the adversity—who stand ready to cry out—"good enough for him; he has earned public opinion." Better have harmony and peace in the church, than the triumph of truth in the right. Surely this leaving public opinion, must be in their eyes, a very heinous sin;—only think of it—good enough for him, he has earned public opinion! The amount of the argument contained in this serviceable cowardly cry, is that the condition of mankind ought not to be improved by the spread of knowledge, unless done in such a manner as not to interfere with the business of the vulgar majority;—the likelihood of the adversity—who stand ready to cry out—"good enough for him; he has earned public opinion." Better have harmony and peace in the church, than the triumph of truth in the right. Surely this leaving public opinion, must be in their eyes, a very heinous sin;—only think of it—good enough for him, he has earned public opinion! The amount of the argument contained in this serviceable cowardly cry, is that the condition of mankind ought not to be improved by the spread of



County of Oxford in account with Nathan M. Marble, Treasurer  
of said County.

## COUNTY COMMISSIONERS' ACCOUNTS.

		Three days view, eight-eight miles, Perridge, twenty cents,
" 9,	"	Travel from Gilead to Rumford and back on petition of P. C. Virgin & others, forty-eight miles, One day attendance on same, Perridge, sixteen cents,
" 10,	"	Travel from Gilead to Rumford and from Hallowell to Dixfield, on Petition of R. Dunn & others, sixty miles, Ten days view on said petition, Paid for ferridge, thirty cents,
" 20,	"	Five and 1-2 days locating on petition of Nathaniel Kinné & others,

LOVELL, Dec. 27, 1847.

[illegible]

WM. F. GOODNOW  
Norway Village, Oct. 13, 1947. U 22

11



